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The Danger and Duty of Good Men,
under the present unnatural Invasion.

A
S E R M O N

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L O N D O N :

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ISAIAH viii. 12, 13, 14.

Say ye not, *A Confederacy*, to all them to whom this People say, *A Confederacy*; neither fear ye their Fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your Fear, and let him be your Dread. And he shall be for a Sanctuary.

THIS Passage of Scripture relates to the History we have an Account of in the foregoing Chapter. In the Days of *Abaz* King of *Judab*, *Rezin* the King of *Syria* and *Pekah* King of *Israel* entered into a *Confederacy* to invade the Dominions of *Abaz*, to dethrone him, to extirpate the Royal Family of *David*, and to make the Son of one *Tabeal* King, who was to be dependent on them, and himself and Kingdom tributary to those who advanced him. Either of the Kingdoms of *Syria* and *Israel* was humanly speaking a full Match for that of *Judab*; so that *Abaz* and his People were little able to resist the united Invasions of both, and could scarce have any reasonable Prospect of preserving themselves from the Yoke of that upstart Pretender, who aspired to the Throne and Government over them.

When the News of this Alliance was brought to *Abaz*, and the Princes of his Family, the sacred Writer tells us, that *the King's Heart was moved*, and *the Heart of his People*, i. e. they trembled and shook for Fear, as *the Trees of the Wood are moved with the Wind*; an Image made use of by

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prophane as well as sacred Writers, to denote the extreme Greatness of any Person's Distress and Terrour. As *Abaz* and his People had forsaken the God of their Fathers, and sunk into all the worst Idolatries and Vices of the Nations around them, they could have nothing to promise themselves from his Protection and Favour; and therefore judging only by the Probability of second Causes, and finding the Appearances of these were all against them, they naturally fell into the deepest Consternation, and despaired of escaping the Destruction that threatned them. They could think and speak of nothing but the formidable League, and their own Unpreparedness and Inability to resist it; and each Man said to his Neighbour, through the Greatness of his Terror, and the Fears his own Imagination excited in him, *The Confederacy, The Confederacy*. This was the general Cry propagated throughout *Jerusalem*, by Means of which a dreadful Panick was spread amongst all the Inhabitants of that City. And undoubtedly the Alliance was formidable enough, and the Danger such as was sufficient to alarm Men of all Conditions and Characters amongst them.

In the midst of this Distress God was pleased to send his inspired Prophet with a Message of Comfort, principally to support the few pious and virtuous Men that were left amongst them; for *the Measure of their Iniquities was not yet full*, nor the Nation wholly ripe for Destruction. He tells them, *The Lord spake thus to me with a strong Hand, and instructed me that I should not walk in the Way of this People*, i. e. He powerfully impressed it on my Mind, that under this Extremity I should not (like them) sink under my Fears; and that I should speak to the Faithful in the Land as in the Words

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of my Text: *Say ye not, A Confederacy, to all them to whom this People shall say, A Confederacy; or, as I think the truer and more intelligible Translation is, Say ye not, A Confederacy, according or just as every thing which this People says is a Confederacy, i. e. Don't join with them in the common Cry, don't represent the Danger arising from this formidable Alliance as inevitable: Don't give up all as lost, and thus help to heighten and propagate the Terror—Fear ye not their Fear, neither be afraid, but sanctify the Lord of Hosts himself; or, as it is with greater Emphasis in the Original: Jehovah the God of Hosts, him sanctify: Let him be your Fear, let him be your Dread, and he shall be for a Sanctuary, a Place of Safety, and an impregnable Defence.* The Words thus explained represent to us,

I. The dejected State of irreligious and bad Men, under the Apprehension and near Prospect of national Calamities.

II. The Counsel of God to pious and good Persons, how to behave in such a Situation of Publick Affairs. And,

III. The kind Assurance God is pleased to give them for their Revival and Support.

I. These Words represent to us the dejected Condition of irreligious and bad Men, under the Apprehension and near Prospect of national Calamities: They sink under their Fears, lose their Courage, and spread their own Terrors amongst all around them.

That Part of the Prophet's Advice: *Fear ye not their Fear, neither be afraid, viz. as they are,* plainly discovers the dreadful Consternation they were in,

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in, and the little Hope they had of warding off the Stroke that threatened them.

And how natural is it for Men, who have cast off the Principles of Religion, and by Impiety and Vice cut off their Expectations from Almighty God, to be in great Fear and Distress, when unexpected Calamities threaten and invade them. They can have no other kind of Dependence, nor any thing to expect but from *second Causes*.

If they maintain their Courage, and hope that they shall frustrate all the Schemes and Attempts that their Enemies have formed against them; it is only because they have an imagined or real Superiority of Forces, and rely on the Courage of their Soldiers, the Resolution and Conduct of their Commanders, the Strength and good Condition of their Fleet, and other the like natural and probable Means of Defence and Safety. Yea, whilst their Confidence and Presumption in these Things elevates them, nothing is so certain to them as Success; the Conquest of their Enemies, and the utter Defeat of their Designs, is as easy with them as the Imagination of it, and Victory flies as fast before them, as the most sanguine Thoughts can lead it. Their Enemies are all contemptible in the Opinion they form of them, and one of their own Troops is able to discomfit ten, and *a thousand to put ten thousand to flight*. But if these fair and flattering Prospects fail them, and the publick Welfare and Safety seem to them in near and imminent Hazard; if they imagine the Nation to be in *an unprovided* and unguarded Condition, and the Power and Forces of their Enemies to be superior; if they suspect the Care and Vigilance of their Governors, or apprehend Treachery in the publick Counsels and Administration; if they look upon their Commanders as defective in
Courage,

Courage, Conduct and Fidelity, and their Presumption hath been checked by some publick providential Disappointments, and the common Enemy hath gained any lesser Advantages over them; how do their Spirits immediately sink! what Despair sits brooding on their Countenances! The only Means of Security they trusted in have failed them, and there is nothing but Ruin and Desolation henceforward before them.

When the Foundation of their present Happiness shakes, they know that their ALL is in danger; for they have no Prospects beyond Time. They have their Portion, and all the Good they are ever to receive, in the present Life. And as their Want of Principles renders them incapable of true Courage, and their Vices enervate and infeeble them; it is impossible but that (when they see their whole Interest is at stake, and they can find no visible Means that are to be rely'd on for their Security) they must, generally speaking, be in a State of the most abject Despondency, *Distress and Perplexity,* their Hearts failing them thro' Fear, and thro' looking after the Things that are coming on them;* and that as the Effects of this unmanly Passion, they should withdraw themselves from their Country's Service, act a mean and villanous neutral Part, waiting for the Event, and with a detestable Baseness of Mind resolve to enter into all the Submissions and Compliances, that the Change and Circumstances of the Time, and their own Safety, may dictate to them.

And not only thus, but they propagate their Fears all around them, and scatter the Terrors of their own Breasts wherever they have Influence or Acquaintance, and spread Dejection, Anxiety, and the utmost Diffidence amongst all they converse with.

Alas!

* Luke xxi. 15, 16.

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Abaz and his People had scarce any thing in their Mouths but, *Oh the Confederacy, the Confederacy!* In such Conjunctions bad Men can think and speak of nothing but their Danger. Then Imagination often paints their Enemies more numerous than they are, magnifies their Courage, heightens their Successes, and aggravates their own Losses beyond Reality and Truth. They first devise terrible Things, and then whisper and affirm them to others. Or, if secret Enemies raise Reports of Terror, and spread Lyes only to dishearten them; how greedily do they catch them, and with a kind of *dreadful Pleasure* receive them as the most certain and unquestionable Facts.

One would reasonably think, however, that Persons of Piety and Virtue should by their Principles be preserved from Anxieties and Terrors of this kind, and shew a greater Measure of Resolution and Constancy in Times of publick Danger. But such is the Weakness of human Nature, and so strong the Impressions we are apt to receive from any near Prospects of national Calamity, especially when they arise suddenly and unexpected, that the best are liable to the trembling Heart, to be distressed with evil Tidings, and borne down for a while with the Torrent of the common Fears. They have not only an equal Interest in the publick Happiness with others, to render them thoughtful and anxious as to the Event, but their Minds furnish them with Considerations of a different Nature, that often give them a more affecting Solicitude than others, and heighten their Apprehensions as to the publick Safety.

They are in pain, not merely or principally for their temporal Interests; but for the *Ark of God*, and the Glory of true Religion; when the utter Extirpation of this, and the Introduction and Establishment

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blishment of the foulest Idolatries, is the great Thing aimed at by wicked Invaders, and powerful Confederacies in Support of them, aided by domestick Insurrections and Rebellions. In such Circumstances their most uneasy Apprehensions arise, not from the Power of their Enemies, which they would despise, did they live in the midst of a wise and virtuous Nation, but from the appearing Displeasure of God, excited by the prevailing Impieties and Immoralities that abound in the midst of it. When the Generality are grown unprincipled and profligate, and the Nobles and Great Men of the Land become desperately profane and wicked, and spread Impiety and Vice by their own Examples; the best of Men, when first alarmed by evil Tidings of this Nature, must tremble at the Shock, when they either remember the Uncertainty of the Event in all human Views, or what they have so much Reason to apprehend from religious and providential ones. The first Impressions of Fear are, in such Circumstances, almost unavoidable, due to the threatening Posture of publick Affairs; and to be wholly free from them, would argue an *Insensibility*, scarce vindicable upon any Principles of Piety or Prudence.

But then there is a Time to recover out of such a Surprise, to recollect our Principles, to fortify our Minds against these Terrors, and resume our Courage and our Constancy. And this leads me to consider,

II. The Second General; The Nature of that Admonition and Counsel which God gave by the Prophet to the few faithful and religious Persons that remained in *Judah*, in this Time of general Expectation, Anxiety, and Fear. *Say ye not, A Confederacy, just as every thing which this People* say

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say is a Confederacy, neither fear ye their Fear, nor be afraid. Jehovah the God of Hosts, sanctify him, and let him be your Fear and your Dread. We may observe here,

1. That God doth not absolutely forbid all manner of Anxiety and Fear, or command that they should cast away all Apprehension and Sense of Danger, or be unconcerned about the Consequences of the Invasion that threatened them, and the Confederacy that was formed against them; but only that they should *not fear their Fear, nor be afraid, as the rest of the People.* Fear under proper Regulations, and kept within due Bounds, is an extremely useful Passion, every way consistent with the Principles and Privileges of true Religion, and implanted in us by the God of Nature, to serve very valuable Purposes; and he who hath no Concern, when the Religion and Liberties of his Country are threatened, when the Nation is invaded by powerful Princes in Confederacy, or the publick Tranquillity disturbed by treasonable Insurrections at home, when the Crown of a *good and righteous King* is insolently struck at by a bold and *presumptuous Pretender*, and a suspected or *spurious Brood* is attempted to be imposed on a People for their *future Tyrants*; he who in such Circumstances can divest himself of all Concern about the Consequences, must be an ill Man, and a very bad Subject. Fear, when duly proportioned, and conducted by Judgment and Reason, is a lively, *vigorous* Passion, that keeps the Eye watchful and *vigilant*, to discern Dangers at their first Approach, that excites to the Use of proper and effectual Methods of guarding against it, braces the Sinews of Action, often inspires Men with Energy and Strength, which in the calmer Hours of Life they could never have exerted; and in a religious

religious View, sometimes awakens Sinners themselves to Repentance and the Purposes of Amendment, recovers even good Men to a more lively Sense of their own, and the Dependance of all Things upon God, quickens in them the genuine Spirit of Devotion and Piety, helps to unite them, how much soever before divided by Interests and Parties, in Affection to each other, and Zeal for the common Welfare, and what is more, in their earnest Supplications and Prayers to God, that he will become to all of them a *Sanctuary* from the impending Storm, and thus disposes them for that future Union, which is both an high Credit and Strength to Religion, and a very great Security to the national Welfare and Peace.

2. What God cautions his faithful People against by the Prophet is, that they should not fear like other Men. *Fear ye not their Fear, neither be afraid*; or as the original Word signifies, Be in no Consternation, nor oppressed with Terror, as those who have rejected God, have forsaken their own Mercies, and which way soever they look, have no Salvation to expect either from divine or human Appearances. Good Men, who profess to live by Faith in God and his Providence, should shew the World the superior Efficacy and Power of those sacred Principles they have embraced, by a Firmness and Resolution of Mind equal to all Dangers, and a steady invincible Fortitude and Courage under the most threatening Prospect that is before them. Let publick Calamities be ever so near them, let the Hope of Success in our Enemies be ever so well founded; yea, let all the Probabilities of second Causes be against them; all is not lost, nor their Case desperate, whilst there is a God that rules in Heaven, and his Providence directs all Events on Earth.

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Under the Influence of this rational and noble *Enthusiasm*, they should not be afraid for the Terror by Night, nor the Arrow that flies by Day; but * *strengthen themselves, and be of good Courage, and behave valiantly for their People, for their King, and for the Cities of their God, and with an intire Resignation as to the Event say, Let the Lord do that which is good in his Sight.*

When *Hezekiah*, the religious Son of *Abaz*, had his Country invaded by the numerous and powerful Forces of *Sennacherib* King of *Assyria*, he called his People together in his Capital, and spoke comfortably to them, saying: *Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the Multitude that is with him, for there be more with us than with him. With him is an Arm of Flesh.* He allows him the Superiority of earthly Forces. But as one wholly void of Fear from such a Consideration, glories in this: *But with us is the Lord our God, to help us and fight our Battles for us.* And in Consequence of this truly heroick Fortitude shewn by the pious King, the Historian tells us, *The People rested themselves upon the Words of Hezekiah King of Judah; instantly dismissed their Terrors, and confided in the Power and Protection of their God.* And in truth, there is somewhat so low and unmanly in sinking under the Burthen of any Fears, somewhat so inconsistent with the Spirit and Privileges of true Religion in yielding to the Bondage of human Terrors, whatever be the Calamities that threaten us, or how near so ever they may approach us; that in order to preserve the Dignity of human Nature, and do Justice to the Principles of rational Piety, we should preserve our Minds erect, and tranquil, and suppress all those Anxieties that would either hinder

* 1 Chron. xix. 13.

hinder us from possessing our Souls in Peace, or dishearten us from those more active Services, that our own Preservation, or the publick Safety, may demand from us.

3. Nor should we be less cautious in conveying our Fears and spreading our Terrors amongst others, *Say ye not, A Confederacy, according as all which this People say is a Confederacy*; whereby they became incapable of any sober Deliberations, of any fixed Counsels, of shewing any Firmness and Constancy of Mind, of entering on or pursuing any vigorous Measures, or of exerting themselves in Behalf of their threatened Country. In many Cases wise Men should keep their Apprehensions in their own Breasts, even though the Reasons of them are but too just and certain, and never make such Representations of Danger to others, as may tend to dispirit and deject them.

There is indeed a Sense of Danger, that should at proper Seasons be excited throughout all Ranks and Degrees of Men. When the publick Welfare and Peace, the very Being of Society, the Constitution of a Kingdom is in any immediate Hazard, and when the Consequence of a successful Invasion is and must be the sure Destruction of every thing that is or can be valuable to Mankind, the Alarm should be instantly spread, and that *loudly and universally* too, that every distant Corner of the Land may hear it; to awaken the Indolent out of their Supineness and Sloth, to bring the Inconsiderate to due Reflection, to make Men rightly sensible of the almost forgotten Value of the Privileges they have long enjoyed, and to excite that Warmth and Fire in every Breast, that may help to consume *the desperate Invaders* of a Nation's Peace, who want to kindle up a Flame that may devour the national Prosperity.

And

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And with respect to the present Invasion, that now threatens to over-run us, no Words can describe, no Imagination can form a due Conception of the Miseries that must befall us; should God for our Sins suffer it to become successful. We shall then be reckon'd, and *dearly reckon'd* with, for what our Enemies will call *a Rebellion* of almost sixty Years standing; for dispossessing *the Father* of his Kingdoms, and keeping out *the Son* from what he *insolently calls his rightful Inheritance*. Should he, through the Madness of the People, or as the Effect of God's Displeasure towards us, be once permitted to seize on it, what can we expect from one *enraged* by long Disappointment, *irritated* by a perpetual Banishment from his Childhood, *beated* with Resentment, *urged* on by *Italian Malice*, and *influenced* by the Counsels of cruel and *relentless Priests*: I say, what can we expect otherwise, but that his ** Little Finger will be heavier than his Father's Loins*, but that he *will add to our Yoke*; and *whereas he chastised us with Whips, this will chasten us with Scorpions*? The *national Debts*, which have been contracted in Support of our Liberties, and for the Preservation of *our present Constitution*, and in which the Fortunes, *the All* of so many Families, such Numbers of Widows and Orphans are embarked, must be instantly cancel'd, and the present Proprietors reduced to Beggary and Want. For can any one be so weak as to imagine, that he will regard, or think himself obliged to pay Debts, which the Nation hath been involved in, only to secure his Exclusion from the Throne and Government? The Estates of our Nobility and Gentry must soon change hands, and the low-born *hungry Abettors* of this treasonable Invasion riot in their Palaces and devour their Plenty. *The Church-Lands*, as they

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* 1 Kings xii. 10, 11.

are called, *i. e.* those large Estates that were formerly gotten from the Laity by *Lyes* and *Falshood*, by *Fraud* and *Imposture*, and appropriated to maintain those *Nests of Drones* in *Monasteries*, *Abbas*, *Priories*, and *Nunneries*, that practised the most enormous Crimes, will be challenged by *rapacious Priests*, and revert to those *spiritual Tyrants* of Mankind, without the least Satisfaction made to those who are now the Owners of them; or if made to any, made out of the *Plunder* and *Spoil* of others condemned under Form of Law, or destroyed by more open Violence and Force. All *Grants* that have been made for, *the most signal Services* under those preceding Reigns, which will then be term'd *Usurpations*, must be void in Fact. All *Purchases* made under *Parliamentary Sanctions* and *Attainders*, and those *Forfeitures* that we have esteem'd as justly incurred for *Treason* and *Rebellion*, will be declared illegal and null; those *Attainders* reversed, and those *Forfeitures* adjudged to be wicked and tyrannical. The *Tables* will then be turn'd, and what is *Rebellion* now will then be *Loyalty*, and what is now *Loyalty* will then be *Treason*. Our *Estates* will then be forfeited. *Confiscations*, *Attainders*, and *Executions* amongst all *Ranks* and *Degrees*, and in all *Parts* of these *Kingdoms*, will immediately take place; and *the Axe* and *the Gibbet* every where chastise the wretched *Inhabitants* of this Land, for introducing and maintaining what *the new Lords*, who seek *Dominion* over us, will stile *the Long Usurpation*. Should this *intended Restoration* take place, *Estates* and *Honours* must be provided for *banished Traytors*, for the now starving *Adherents* to *the outlaw'd Exile*, and the wretched and *needy Courtiers* of that *Pretender*, whom we have so often and so solemnly *abjured*. If many *Millions* are to be at once *spunged out*,
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under the specious Pretence of *easing the Nation* of the Burden of its Debts, how many Millions must you be loaded with in the room of them, to pay the Debts contracted to *France*, to *Spain*, and *Rome*, for the Support of *the attainted Fugitive*, and to enable him to keep up the *mock Pageantry* of a King. Our Liberties, that have been secured by the Vigilance, Equity and Justice of our Princes, since *the glorious Revolution*, will instantly expire, and Methods be taken the most effectually to prevent their Revival. Our Laws will either become a *Dead Letter*, or the best of them be repealed, and give way to *absolute Will* and Pleasure. The Maxims of *Spain*, *France*, and *Rome*, will become *the only Maxims* of our Government, and especial Care will be taken to crush the Seeds of any future Resistance, and to rivet the Fetters of an *eternal Slavery* on our Necks. As to Religion, here the Prospect is *peculiarly dreadful*, and we have every Thing to fear that the *most execrable Superstition* can invent, the *most wanton Tyranny* can impose, and the *most infernal Cruelty* can exercise. The Gospel of our Blessed Lord, which we have now the Liberty of conversing with every Day, and which *is able to make us wise to Salvation*, and from whence we draw *living Waters* of Grace and Truth, and divine Consolation, will be violently torn out of our Hands, and the reading them subject us to *greater Infamy*, and a more dreadful Punishment *than Murder* or *Treason*. Instead of the Truths of God, you shall be taught only the Inventions and Doctrines, the Lyes and Legends of Men. Instead of believing *rational Principles*, we shall be forced to swallow *the most stupid* and shocking *Absurdities*, or to profess the Belief of them contrary to our Convictions and Consciences, or burn if we have the Courage and Constancy openly to renounce them. The great
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Object of Worship, *the only living and true G O D*, you will be no longer permitted to worship with that Simplicity and Purity his Word directs; but rival Altars will be erected in all our Churches, the Knee bent and the Hand lift up, and the Sacrifices of Prayer and Thanksgiving be offered to those, who neither deserve our Homage, nor can reward it. No longer will you be allow'd to direct your Devotions to the Throne of God by the *one only Mediator*; but we must admit Saints and Angels, and dead Men, who whilst living were many of them the Persecutors and *Murderers of the Saints of God*, and the avowed Supporters of all the worst Impieties and Corruptions of the Church of *Rome*, into a Partnership with the Son of God in the high Office of *Intercessor* with his Heavenly Father. Instead of worshipping him *in Spirit and Truth*, and according to the Prescription of *pure and undefiled Religion*, numberless Rites and Ceremonies, which one would wonder that even the Folly of Men could have invented or endured, will usurp the Place of it, and all the gaudy Pomp and Pageantry of *Theatrical Shew* be passed on us for *the Beauty of Holiness*, and the very Essence of Christian Piety and Devotion. If he prevails, who now heads this *unnatural Rebellion*, that is broke out in our Land, to these Things you must submit, or refuse it at your Peril. He invades us as the sworn Enemy of our Religion and Liberties. Born and *nursed up in the very Bosom of Rome*, he hath suck'd in both the Superstition and Cruelty of that *Mother of Idolatry*, hath from his very Birth been taught by his Priests and Confessors to look on and abhor every Protestant as under *the damnable Guilt of Heresy*; a Crime that Church never forgives, and obliges him to extirpate under *the dreadful Penalty of eternal Damnation*. And if *Bribes*, and *Solicitations*, and *Threatnings* will not reconcile

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us to her Impieties and Idolatries, let us not deceive ourselves by imagining, that she will scruple rougher and severer Methods, or that he who hath found in her a *perpetual Asylum*, and lived in great Measure a *Pensioner* on her Bounty, will refuse to put in Practice her Maxims for *the Extirpation of Heresy*, or be backward to execute Vengeance on those, whom she hath long since doomed to Destruction. To reconcile these Kingdoms to his own Church, to lead *Great-Britain* as a *captive Penitent* to the Papal Chair, and extinguish for ever *the Spirit of Schism* and Rebellion against him, whom he looks on as *the Vicar* and Representative of *Christ*, he would look on as *the principal Glory* of his Reign, and make it the great Object of his Ambition and Endeavour. The gentle Spirit of a *Toleration* would no more be allow'd, or be allow'd only for a while, with the sole View, as once we know it was, *the more successfully* and securely *to introduce* that Bane of all Religion, *the Curse of Popery*. If the modern Advocates for this Cause dress it up in a *more innocent* and harmless *Form*, and represent it in all *the Meekness of the Lamb*, tell them you are not ignorant of their Persecutions in these Kingdoms, and of *the Fires* they lighted up to consume the Saints and Confessors of *Jesus*, in *the bloody Reign* of *Mary*. Put them in mind of the cursed Tragedy they acted on *the Irish Protestants* in the Reign of *K. Charles I.* the hellish *Parisian Massacre*, the Cruelties practised at *Thorn*, their late Barbarities in *the Palatinate*, *Salzburg*, and other Places of *Germany*. Ask them how they now treat the Protestants in *France* and *Spain*, the good Allies and grand Supports of him, who claims the Dominion over us; where they *dragoon* those whom their Priests style Heretics, confiscate their Estates, hang their Ministers, or riot in the Cruelties they practise in *the bellish Inquisition*.

Inquisition. Recall to their Remembrance *the Bulls of their Popes*, exciting the Princes within their Communion to extirpate Heresy, and all its Favourers and Abettors, and *the Decrees of their Councils*, authorising those accursed Methods of propagating their Faith, and openly affronting God and Man, by impiously ordaining, *That Faith is not to be kept with Hereticks*. Bid them inform you, *when and by what Popes* these Bulls were recalled, and by what *general Councils* these infamous Decrees have been ever reversed. Ask them if they can point out one single Popish Nation or Government now in *Europe*, where there is a *legal Toleration* for the Protestants, and where the worst Severities are not practised against them, where the Priests can prevail, and the Princes are *not restrained by political Considerations*, or awed by superior Power from gratifying them. In a Word, introduce this presumptuous Invader into these Kingdoms, and settle him firmly on the Throne of our present Sovereign, and *the true Spirit of Popery* will immediately appear, put on her *sanguinary Robes*, and stalk through all the Cities of these Nations, *with her Garments dipt in Blood*, attended with all her dreadful Instruments and Ministers of Vengeance and Destruction.

You may perhaps be told by those who wish well to this Invasion, that all these Fears, as to Religion, are needless and imaginary, and that he who pretends to these Crowns, *will defend the present Establishment and the Protestant Religion*, and only desires the Liberty of professing his own: But beware Christians and Protestants of the Promises of Popish Princes. Their *very Oaths* are no Security. They have a *Dispensation for breaking them*. They must break them, they dare not keep them; and it is a *mortal Sin* for them to keep them

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with Hereticks. Neither the Dictates of Humanity, the greatest Good-nature of Disposition, Sense of Honour, Generosity, Awe of God, nor all the Considerations of the most sacred and solemn Nature united, can bind them contrary to the Commands of their Church, and the Suggestions and Orders of their Priests and Confessors. Recollect that *Queen Mary positively promised the Men of Suffolk, that she would leave Religion in the State she found it, and only reserve to herself the Liberty of her own; and afterwards solemnly declared in Council, that she would use no Force upon Conscience in Affairs of Religion:* And yet, no sooner was she settled on her Throne, but she shewed her own and her Religion's *bloody Disposition*, and lighted up *the Flames of Martyrdom* throughout every Corner of the Kingdom. Remember the much later Instance of *King James II.* who, in his first Speech to the Council, assured them, that *he would make it his Endeavour to preserve the Government both in Church and State as then by Law established, and that he would always take care to defend and support the Church of England:* And yet, the whole of his short Reign was one uniform Attempt to subvert and destroy the Religion and Liberties of these Nations; and the many cruel Executions of his Protestant Subjects that took Place under his Government, demonstrated what the whole Body of them had to expect, if he could but firmly have established his Power, and fixed himself without Fear and Opposition in the Government. These Instances demonstrate what Confidence is to be placed in the most solemn Promises of Popish Princes, and *the infinite Folly* of a Protestant People's trusting to them.

These Things you should be told at such a Juncture as this. They should be published with
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the loudest Voice, that may reach our most distant Borders. They should be the Subject of every Conversation, and every Man should be informed, that the present Contest with our Enemies is for every thing that is dear to us as Men and Christians.

They should be farther told, what dreadful Confusions, what numberless Desolations, what utter Ruin to their Persons, Fortunes and Habitations, must be the certain and unavoidable Consequences, if, whatever the final Event be, the present Invasion should spread, and the Struggle between the Invaders and the Lovers of their Country should become general. Do those false, those *felonious Protestants*, that speak with Pleasure of the Pretender's successful Beginning, imagine that we will sit down and tamely submit to his Yoke, and bow our Necks to a *Creature*, whom we know not from whence he is sprung; whom we know to be a *bigotted Papist*, and bred up in all the Maxims of the most arbitrary and tyrannical Government? That we will quietly part with our *King*, whom we know both *what* and *whence he is*, to be a firm Protestant in Principle, a Friend to our Constitution, a Lover of Liberty, a Defender of our Laws, and of whose Government we have tasted the Sweets, and experienced the Benefits: What, that we will part with him for a Stranger, a *suspected Stranger*, whose Father, if he was his Father, our brave Ancestors *forced to abdicate*, for the most violent and bare-faced Attempts upon our Rights and Privileges! Do they imagine that we will suffer them to rise in Arms against us, without avenging their Perfidy, and calling them to an Account for their Perjuries and Treasons? If they persist to bring him in by Conquest and Blood, do they think we will not *give them Blood to drink*, or that they shall not share our Miseries, and

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and fall with us, if we fall, in the same Destruction; and that we will not endeavour to *shake these Kingdoms from their very Foundations*, rather than they shall have the Settlement they intend? Let them look on the Spirit of *English Liberty*, that the Providence of God hath now roused, and tremble for themselves if they *dare farther to provoke it*. The Invader indeed insolently tells us, *He'll succeed, or perish in the Attempt*: And I hope in God *Thousands and Ten Thousands* will be found amongst us, as resolute in *a better Cause*, and *bravely determined to perish, rather than be shall succeed in this Attempt*. Have not his Friends considered, that we have a Prince on the Throne, too steady to part with his own and Family's Rights, and his People's Liberty, without a Struggle to preserve them? That there is not a Protestant Prince or State in *Europe*, but is immediately concerned in the Preservation of his Person and Government, and must in Interest assist him with their Forces to crush this Rebellion, if it arises to a greater Head? That the only Allies this Invader hath to support him, are the sworn, the hereditary Enemies of these Kingdoms, with whom we have been struggling for our Liberties near 300 Years, *France and Spain*, who would be glad to involve us in a Civil War, and even to extirpate us as a Nation? And is there a Man, that wears the Name of a Protestant, who is such a Viper and abandoned Miscreant, as to wish to see, and introduce by a Rebellion, Kings and Nations pouring in their Forces on us, some to destroy, some to save us; all conspiring to eat up our Plenty, to share our Riches, to spread Slaughter all around us, and turn these once happy Lands into an *Acheldama*, a Field of Blood? Good God! that there should be a *Briton* found that can harbour such a Thought! Forgive me, Fellow Protestants and Christians,

Christians, that I thus shed a Tear over the threatened Sufferings of my Country, and thus describe to you the substantial Horrors that you must feel, should this rebellious Invasion be attended with much farther Success. But for what Reason do I paint these Terrors before you? What, to intimidate and distress you? What, to sink your Courage, and weaken your Resolution: No: But to awaken, animate, and invigorate you; to inspire you with Zeal and Fortitude in the Defence of your King, your Country, your Laws, your Liberties, your Religion, and your Properties; to inspire you with a Detestation of Popery, that false Religion that is the Abhorrence of God, the Reproach of the Christian Name, and invented to extirpate Truth and Righteousness, and Liberty from the Earth; to teach you how to value more the Government of a mild, honest, and Protestant Prince; to engage you to unite your Hearts and Hands, your Purles and your Influence, your Prayers and Intercessions, in his, the Nation's, and your own Defence; to forget all Party-Differences and Distinctions, all Heart-burnings and Jealousies one amongst another? would to God the Danger of this Invasion might eternally bury them, and that none since these Troubles began, had made the least Attempt to revive them! And all Protestants, Churchmen and Dissenters, to arise as *one Person*, to stop the Progress, and repress the Insolence of this Son of *Tabeal*, and bring him and his *traiterous Adherents* to the Punishment and Vengeance they so justly deserve. All Fears and Apprehensions that tend to sink and dispirit you, are now peculiarly unseasonable. The propagating such Fears amongst others, is an Injury to the Nation, gives a Stab to publick Credit, must tend to the general Embarrassment and Confusion, and can be done only by weak Men, or by
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bad Men, who are determined Friends to the Invasion that threatens us. 'Tis one of the Arts our Enemies have tried to make use of, to bring about the Mischief they have devised against us. But God, that watches over our Liberties, and is *the Guardian* of these Kingdoms, hath frustrated the Design, by exciting a publick Spirit, and leading our wealthy Merchants and substantial Traders into a Combination, that hath prevented the Stroke that was levelled at the national Credit, and established it on so solid a Foundation, as I trust neither the Malice nor Subtlety of our Enemies shall be able to subvert. Let not the Friends of our Constitution, by hasty Fears, and giving way to the Reports that our Adversaries will not fail every Day to raise and spread amongst us, assist them in their Designs to ruin us; but with a calm Resolution each exert himself in his proper Station, and instead of timidly spreading the Cry, *The Invasion, The Invasion*, do whatever their Hand finds to do, with all their Diligence, and all their Might, to stop the Progress and prevent the Effects of it. Let not the *unkind Insinuations* that may be rashly thrown out at such a Juncture by any Protestants against you, make you *cool through Resentment* to the common Interest, or slacken your Endeavours now to preserve that *Establishment*, which cannot sink, without burying all that is dear to us in its Ruins. Shew by the readiest Concurrence in all wise and vigorous Measures, that even *the Church of England as established by Law*, is the Object of your Care, as a Part and *valuable Part* of the Protestant Interest; and that though in some things you think yourselves bound in Conscience to differ from her, you will not see her insulted, threatned, and endanger'd by her and your avow'd Enemies, from whence
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soever they come, and under *what Denomination* soever they may appear: If by any of your own, where that hath the Sanction of an Establishment, where it hath not none will be found, count them as your Enemies, lend all the Assistance you can to suppress them, and shew the World you are not for *mending Churches* by Rebellion and Treason, by Violence and the Sword; and thus make your grateful Acknowledgments to a Government and Establishment; which shew you that Protection which, *as good Subjects*, you have a *natural Right* to, by making their Cause your own, and living and dying in the Defence of your united Interests. Nor let what true Religion dictates in this Circumstance of Affairs be forgotten by us: But as the inspired Prophet exhorts us, let us call in God to our Aid in the Time of Trouble. Second Causes and human Helps are not to be forgotten, and disregarded; nor should they be depended on and confided in, as *our only and best Security*. The Prophet's Advice to the Faithful of the Land is, not only that they should *not fear the Fear* of others, *neither be afraid* like them; but that

1. They should *sanctify Jehovah the Lord of Hosts himself*. *Jehovah* was the proper Name of the God of *Israel*, by which he was known and distinguish'd from all the false and *Idol Gods* of the Nations, and seems to denote *the Certainty and Necessity* of his Being, in Opposition to those *fititious Deities* of the Gentiles, which either had no real Being, but were the mere Creatures of Imagination; or which, if they existed, had no divine Powers and Attributes, and so were proper Idols and Things of Nothing, *Lying Vanities*, without Knowledge and Power to help. *But the Lord is the true God.* * It should have been render'd, *Jehovah is the true God, he is*

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*the living God, and an everlasting King. *Thus saith Jehovah the King of Israel, I am the first, and I am the last, and besides me there is no God; a just God and a Saviour, there is none besides me.†*

This *Jehovah*, this true, this living, this eternal God, is stiled *the God of Hosts*; a Character that implies his Possession of infinite and absolute Power. *The § great the mighty God, Jehovah the God of Hosts is his Name, great in Counsel, and mighty in Work.*

And as all Power thus belongs to *Jehovah*, he is farther *the God of Hosts*, because all the Hosts of Heaven, and Earth, and Nature, are absolutely subject to his Controul, and are the Instruments he makes use of to execute his Pleasure. The blessed Angels on high are all willingly subject to his supreme Authority, wait the sacred Orders of his Will, and are employed by him either as Instruments of his Vengeance, or in friendly Offices towards the Heirs of Salvation. How numerous soever the Hosts of evil Spirits are, their Power is limited, their Malice bounded by his sovereign Decree, and oftentimes over-ruled to bring about Purposes contrary to their Intentions; and whenever they do hurt, it is in Virtue of the divine Permission, and beyond this they dare not, cannot go. And as to Men, how formidable soever the Armies they may gather, tho' their Commanders and Leaders may pride themselves in the Multitude of their Forces, and plan out Schemes of Victory and Conquest, and proudly boast they will subdue the Nations, and divide their Spoil; yet so contemptible is their Power, so vain and impotent their Counsels, that *|| be who sits in Heaven laughs them to scorn, and the Lord bath them in Derision*; and when he suffers them in any Instances
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* Isa. xlv. 6. † xlv. 21. § Jer. xxxii. 18, 19. || Ps. ii. 4.

to become successful, they are nothing but mere Instruments in his Hands, to carry on the Scheme of his eternal Wisdom and Goodness, which shall stand in spite of all Opposition: For, *There is no Wisdom, nor Understanding, nor Counsel against the Lord, who doth whatsoever he pleases in the Armies of Heaven and amongst the Inhabitants of the Earth.*

This Jehovah, *this God of Hosts*, we are commanded to sanctify. *Jehovah the God of Hosts, sanctify him.* To sanctify, in the primary and proper Sense of the Word, is *to separate* one Thing from another; and *to sanctify God*, is to separate him in our Minds and by our Actions from all other Objects, so as to consider and acknowledge him as the only Living and True God; and thus is opposed to Idolatry, or the Acknowledgement and Worship of idol and fictitious Gods.

In Consequence of this, to *sanctify God* implies farther, to ascribe to him that Holiness, that infinite and absolute Perfection and Rectitude, that is his peculiar and inseparable Glory; and in our Apprehensions of him to remove from him every natural and moral Defect.

As the Effect of this we must farther *sanctify him* by a suitable and becoming Worship and Adoration of him, worthy the infinite Excellency and Glory of his Character, and according to his own Prescription and Order; not only acknowledging *in our Hearts* his supreme Majesty, eternal Godhead, Rectitude of Nature, and Holiness of Government, but *confessing it with the Mouth*, and openly declaring it by such Acts of Homage, and external Devotion, as are agreeable to his Will, and may be a publick Testimony for him before Men, of the high and worthy Sentiments we form concerning him, and the inward Esteem and Veneration that we pay him. This in Scrip-

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ture Language is, to † *sanctify Jehovah in the Eyes of the People.*

And finally, To sanctify the Lord Jehovah, as *the God of Hosts*, implies that we regard him as supreme in Dominion, as possessing universal Empire, and particularly as controuling the Armies of earthly Princes, as restraining and over-ruling the Rage of the Multitude, and the vain Threats and Boastings of their Leaders; as the great Disposer of Victory, as able to disappoint and humble the proudest Oppressors in their Projects of aggrandizing their own Dominions, and bringing others under their oppressive Yoke; as able to protect and save his faithful People, when they cry to him in their Extremity and Danger, from every hostile Invasion, and to disappoint the Intention of the most powerful Confederacies against them; how deeply soever the Project to enslave or destroy them may be laid, and how numerous the Forces they may collect, to execute the Purposes of their Ambition or Revenge.

2. The sanctifying God in this Manner, will produce that Fear of him in the Mind, which is inseparable from the Character of a truly religious Man, and the grand Principle that animates him, throughout the whole of Life. And therefore the inspired Prophet adds: *Sanctify the Lord of Hosts, and let him be your Fear, and your Dread.*

Let him be the Object of your humblest and *most awful Reverence*, and cherish the deepest Veneration for this most excellent and glorious Being, whose infinite Majesty, Perfection, Rectitude of Nature, supreme Dominion, and universal Empire, demand this Acknowledgement and Tribute of your Hearts.

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Fear his Displeasure, and dread nothing so much as falling under the Weight of his Indignation. The Wrath of Man he can restrain, and prevent the Effects of it from reaching you. But *who knows the Power of his Anger*, or can support under the Effects of it, should he enter into Judgment with us?

Stand in awe of God and sin not. Let our Hearts be impressed with such a deep Sense of his Holiness of Nature, his Authority over us, his constant Presence with us, and his determined Purpose to execute Vengeance on incorrigible Sinners, as shall excite us to Repentance for past Transgressions, and render us careful no more willingly to offend.

And as the Character of *Jehovah, the Living God, the God of Armies*, employing his Care and Power for the Defence of his People, naturally inspires not only Awe, but Esteem, Complacency and Confidence, so this Fear and Dread of God should be attempered and *sweetened with an intire perpetual Trust*, and with the firmest and most chearful Reliance on him; which we are more especially called on to exercise in Times of peculiar Fear and Danger, because he is abundantly able to extricate us out of our Difficulties, never wants the Inclination to afford us the Relief we need, never is at a loss for Means to execute the Purposes of his Goodness, and can make all the Powers of Heaven and Earth contribute to our Deliverance and Safety. And finally,

We should consider this Representation of *Jehovah as the living GOD, and the Lord of Hosts*, with an holy Reverence and Dread, as carrying in it Vengeance and sure Destruction to tyrannical Invaders, proud Oppressors, and cruel Persecutors. And in this View the sacred Writings frequently represent

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represent him; and the whole Course of Divine Providence is an abundant Demonstration, that the Account is just and true. How many oppressive Powers and persecuting Empires and Kingdoms, have been finally dissolved, and utterly destroyed? The *Egyptian, Syrian, Assyrian, Babylonian, Persian, Macedonian, and Roman* Monarchies and Empires, that have lorded it over Mankind, and drank deep in the Guilt of Persecution, are now no more. How many particular Kings and Princes doth sacred and prophane History furnish us with, who have been made signal Instances of a divine Vengeance! And there is a Time, when God will *make Inquisition* for the Blood that hath been unrighteously spilt in the Christian Church, and shew how *precious the Death of his Saints* is in his Sight. There is a Season, when *Rome* itself, *the great Source of Idolatry, the Mother of Harlots and Abominations of the Earth*; who hath long been drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus, shall dearly pay for all her Frauds, Impieties, and Cruelties; and God shall *avenge at her Hands the Blood of his Prophets and Saints, and of all that were slain in her upon the Earth*. This at least is certain, that idolatrous Nations stand *peculiarly marked out* as Objects of the divine Vengeance; that the Tyrants and great Oppressors of the Earth are foremost in the Lists of Destruction; and that tho' unrighteous and persecuting Powers may be permitted to flourish for a while, and harraßs and distress the People and Church of God, yet that God will finally break their Yoke from off his Servants Neck, and cause Oppression and Persecution to come to a *perpetual End*. And unto God, under this Character of *The Lord of Hosts*, the sure Refuge and Judge of his People, and righteous Avenger of his Enemies,

Enemies, we should look with an holy Reverence and Awe; especially in Times of publick Distress and Danger, when we ourselves are threaten'd by their Power, and they are entering into Combinations and Schemes for the intire Subversion of our Religion and Liberties; I should rather say, for the Destruction of the Interest and Cause of God amongst us, and the Extirpation of the Doctrine and Worship of our Lord *Jesus Christ*. Then let us calm our Fears, arising from the Rage and Power of Men, by attending to the more dreadful Terrors of the Divine Anger that his Adversaries shall sooner or later feel, and say with the inspired Prophet: **Who can stand before his Indignation? Who can abide in the Fierceness of his Anger? But the Lord is good, a strong Hold in the Day of Trouble, and he knows them that trust in him.* And this leads me to add a few Words,

III. To the Third and Last General, which is, the great Encouragement God gives us by the Prophet to *Sanctify him, and make him our Fear and our Dread*; and that is, *He shall be for a Sanctuary*. The Sanctuary was properly *the Ark of the Covenant*, where God, the King of *Israel*, in a peculiar Manner resided. And as it was consecrated to God, and inhabited by the Divine Presence, it was looked upon as a proper *Asylum*, or Place of Refuge, never to be violated, and where all were looked on as absolutely secure, under the immediate Tuition and Protection of God himself. Afterwards the *Temple* was called *God's Sanctuary* for the same Reasons. And therefore when God promises to become *a Sanctuary* to them that feared him, from the Invasion that threaten'd them, the Meaning is, that they should be as safe, under his Almighty Protection, from the Evil and Destruction that

* Nahum i. 5, 6, 7.

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that might be intended them; as though they were secured in some *invulnerable Afylum*, where no Power or Force could injure them; and that, in order to this, *Jerusalem* should not be taken by *the united Forces* of the Confederate Princes, nor *Abaz* be dethroned, nor *the Royal Family* extirpated, nor the Son of *Tabeal* be advanced to the Throne and Kingdom. And *the Event* demonstrated the Truth of *the Prediction*; the two Kings being forced *with Dishonour* to return home, without being able to accomplish the great Intention of their Expedition.

'Tis indeed observable, that this Promise of God's being a *Sanctuary* to those that fear'd him, is immediately follow'd by a very terrible Threatning to the rest of that sinful People: *He shall be for a Sanctuary; but for a Stone of Stumbling, and for a Rock of Offence to both the Houses of Israel, for a Gin and for a Snare to the Inhabitants of Jerusalem, and many amongst you shall stumble and fall, and be broken, and be snared, and be taken.* Both *the Invaded* and *the Invaders* are here many of them pointed out for a sure Destruction; as it accordingly came to pass. When the Sins of any People are risen to a great Height, and they will not be reformed by any of the common Methods of his Providence, there is Reason to fear God will punish their Iniquities by other necessary Methods of Severity. He may sometimes permit *the most unrighteous Invasions* for a while to become successful, and the Calamities attending them to spread almost throughout a whole Nation: He may suffer this even out of Mercy to it; to revive lost or sinking Principles, and a due Sense of Religion and Virtue amongst Men; to put some powerful Check on their Vices, and as the Means of saving a People, whom he hath long favour'd and prosper'd, from worse Calamities, and a more complicated and intire Destruction.

struction. And though such Events must be greatly distressing to the best, and they may be exposed to a thousand Anxieties and Dangers amidst such national Confusions and Calamities; yet when God intends to answer these Purposes by them; religious Men must, *generally speaking*, be preserved from the Effects of that Storm, which is thus especially directed against *incurable Sinners*, and intended to sweep them off; that the Land *may rest from Wickedness*, and no longer mourn *because of the Iniquities of them that dwell therein*.

Nor is such a Distinction of the Good from the Bad, in national Calamities, the least Difficulty in the Conduct of Divine Providence: For *the Lord knoweth them that are his*; and they are always the Objects of his Approbation. Second Causes are all under his Management, and subservient to his Purposes. The Hearts of Men are in his Hands, and he *turns them as the Rivers of Water are turned*; and the Promise he made to his ancient People is still Ground of Encouragement to the Saints of God: * *When thou passest through the Waters, I will be with thee, and through the Rivers they shall not overflow thee. When thou walkest through the Fire thou shalt not be burnt, neither shall the Flame kindle upon thee*, i. e. in the greatest Extremities and most pressing Dangers, no Evil shall come near thee; *For I am the Lord thy God, the holy one of Israel, thy Saviour. Since thou wast precious in my Sight, thou hast been honourable, and I have loved thee; therefore will I give Men for thee, and People for thy Life.*

Or if particular good Men should fall in the general Confusion, whether bravely standing up in Defence of their invaded Country, or by the Malice and Cruelty of their Enemies; yet still God

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* Isaiah xliii. 2, 3, 4.

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will be their *everlasting Sanctuary*, and place them by his Power and Goodness where no Evil shall reach them, and the Malice of their Enemies cannot touch them. Or if he should permit, for a Season, an *Idolatrous Invader* so far to prevail, as to *establish* Antichristian Superstition and Impieties by Law, and render the Profession of uncorrupted Christianity a *capital Crime*; and should call out hereby any of his faithful Servants to bear a *publick Testimony* to true Religion, and suffer for the Cause of God and the Redeemer; yet let them not fear, but *encourage themselves in the Lord their God*. His Power shall protect them in the Hour of their Trial, *his Grace be sufficient for them*; he will *renew their Strength*, keep them from fainting, and be their sure Defence from the Evil of Temptation; so that they shall not sink under their Burden, nor forfeit their eternal Salvation by *making shipwreck of their Faith and a good Conscience*. And when their Warfare is finished, and they have offer'd themselves an *acceptable Sacrifice to GOD*, they shall *enter into his Rest*, their Labours be eternally at an End, and God himself secure them from all future Sufferings and Trials, and be their *everlasting Portion and exceeding great Reward*. From what hath been said we may infer,

First, That there are no Dangers, whether of a publick or private Nature, in which the Principles of true Religion will not prove the best Support and Relief to the Minds of Men. If second Causes were always and certainly to be rely'd on, and the Event was invariably answerable to the Probability of them, we could then have no other Rule of Judgment, in reference to any of the Circumstances of our Being, but from the Appearances of them. And though sometimes upon this Scheme we should have very good Reasons of Hope, when
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second Causes appeared favourable and probable ; yet at other Times, when they put on a contrary Aspect, we should have equal Reason for the most distressing Terrors, for perpetual Anxieties, and for despairing of all Prosperity and Success. In one View, the Heart would be too naturally elated with Presumption and Pride ; and in the other, wholly depressed, abject and desponding, incapable of Consolation, and we should be unable to exert ourselves for our own Security and Assistance. But the Principles of Religion are the most certain and effectual Cure of both these Excesses ; as they teach us not to place our principal Dependance on, nor to expect too much from the most promising and likely Appearances of Things below ; nor to be cast down, nor abandon ourselves to Sorrow, nor give up our Cause as helpless and desperate, when all the appearing Probabilities of Things are against us. By placing an infinitely wise and good Being as Head and Lord of the Universe, and over-ruling all Events according to the sovereign Counsels of his own Will, and to render them subservient to accomplish the great Intentions of his providential and moral Government ; by representing him as the Lover of Righteousness and true Religion, as the peculiar God and Guardian of all pious and good Men, and their inviolable Sanctuary in every Kind of Danger ; and describing him as glorious in Holiness, the Hater of Sin, the avowed Enemy of impious Men, and the sure Avenger of the proud and tyrannical Invaders and Persecutors of his People ; Religion opens a Door of Hope in the darkest and most afflicting Scenes of Life, causes Light to arise out of the most substantial Darkness, shews a Possibility of Deliverance, even when all human Means of Assistance fail, and yields the pleasing reviving Prospect of the Protection of an

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Almighty Being, who in the Hour of Extremity can rescue out of every Danger, and put into our Mouths unexpected Songs of Salvation and Gratitude. So that though the Heavens should shake, and the Foundations of the Earth be moved, the Rock on which good Men build their Confidence, stands eternally fixed and secure. And therefore,

Secondly, In every discouraging Prospect of Affairs that may arise before us, let us attend to our Principles, and make a right Use and Improvement of them, by *casting our Cares on God*, and by being *solicitously anxious in nothing, but in every thing by Prayer and Supplication making known our Requests to him*. Let us not tremble for fear, as those who know not God, who have no Interest in him, nor Reason to expect any gracious Interposals of his Power and Providence in our Favour. The only Fear that a religious and wise Man should cherish is the Fear of God, and such a Fear of present Evil as may excite him to proper Action, animate his Courage, and produce proper Caution and Care: All other Fear in Time of Danger is unbecoming and hurtful. Nor let us propagate the timid Spirit, nor sow the Seeds of Distress and Terror amongst others. Our Enemies will do this to dishearten, unsettle, and divide us. As the Danger is now near us, and the Invader is entered into our Borders, *the feeble Hands should be lift up, and the trembling Knees should be strengthened*, and every Man should encourage himself, his Neighbour, and his Brother, in the Lord of Hosts, who *is strong in Battle and mighty to save*.

I am sensible we have abundant Reason to mix Fear with our Hope, as we live in the midst of a corrupt and degenerate People, amongst whom the Love of Religion *waxes cold*, the most sacred Obligations are disregarded, and Vices of all Kinds practised

practised with Greediness and Impunity; so that should God expostulate with us, as he did with his People of old: *How * shall I pardon thee for this? Shall I not visit for these Things? And shall not my Soul be avenged on such a Nation?* Must we not take up the Acknowledgment of *Ezra*, and say? *O † Lord God, Thou art righteous! Behold we are before thee in our Trespases, and we cannot stand before thee, because of this!* And what justly heightens our Apprehensions is, that we have too many amongst ourselves, who wish well to this unnatural Rebellion, which in its Beginning hath proved but too successful, and which will not fail to be aided and supported by foreign Powers, if God doth not mercifully prevent it. But yet, notwithstanding all these threatening Circumstances, I think we have many Reasons for Hope.

If we look to *second Causes*, there is much to encourage us. The Winds, through God's good Providence, have proved friendly to our Isle, and wasted over to our Assistance our *national Troops*, and the Forces of our *neighbouring Allies*. There appears a warm and vigorous Spirit, a generous Sense of the Worth of Liberty, a strong Detestation of Popery, an hearty Zeal for *his Majesty's Person and Government*, that seem to run through and unite *great Numbers of all Parties and Denominations*, and have excited them to *associate* for their mutual Defence, and in Opposition to the rebellious Insurrection that hath been wickedly excited in the midst of us. The *Credit of the Nation* hath been supported, tho' wickedly struck at by some, and threaten'd by the unreasonable and imprudent Fears of others. The *Invasion* was *providentially render'd weak* in the Beginning, by the disabling the *Ship of War* that was bringing

* Jer. v. 7, 9.

† Ezra ix. 15.

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bringing over large military Stores; and a considerable Number of Officers, to arm, encourage, and head the Infurrection. The Succours expected from our Enemies have as yet, *in great Measure*, been with-held, and some of them driven by the Winds and Waves unexpectedly into our own Hands. Our Governors *generally* appear active and vigilant in their Stations, and seem to be almost every where collecting the Force of the Nation for the common Security and Defence. We have a Prince on the Throne whose Justice is above Reproach, and whose Steadiness and Courage have been proved by repeated Experience, and who hath an Head, an Heart, and Hand to execute whatever the Emergencies of his Government, or the Attempts of his Enemies, may render expedient and necessary.

○ If we look *beyond second Causes*, I trust we have more Ground of Hope and Comfort still. The Interest we appear in Defence of is the best and most valuable we can espouse; that of our Enemies, the most detestible and impious. The Contest is between Loyalty and Treason, Allegiance and Rebellion, Honour and Perfidy, the Majesty of an Oath and Perjury, Innocence and Guilt, Truth and Falshood, Religion and Idolatry, Piety and Superstition, Liberty and Slavery, Toleration and Persecution, Mercy and Cruelty, Property and the most servile Dependance: In a Word, ours is a Cause that hath the Voice of Reason, the Dictates of Conscience, the Laws of God, and the most sacred Rights of Mankind, to support it; theirs is founded in Iniquity, supported by Fraud and Violence, carries certain and intire Destruction to us if it prevails, must be abhorred of God, and every Man that is a Friend to himself, his Family, his Country, and the common

common Privileges of Society. So that in one View, it is a Cause that *is lighter than Nothing and Vanity*, and in another, heavy enough to draw down divine and human Vengeance on it, and sink the Abettors of it under the deepest Destruction: So that our Enemies are the Enemies of GOD. Those within our own Isle that countenance and appear at the Head of this Rebellion, what are they better than *Outlaws and Fugitives*, desperate Wretches, whose Treasons have banished them from their native Land, and who, having ruined their Fortunes by their Extravagancies and Vices, have no other Method left to repair them, but by the Ruin and Desolation of their Country. Our Enemies abroad, on whom they depend for Assistance, are the tyrannical Oppressors of Mankind, whose Ambition and Perfidy have made *Europe* a Scene of Confusion and Blood, and who are the grand Supporters of *the execrable Superstitions* and Idolatries of *Rome*, who want to bring back these Kingdoms under that impious and detestible Yoke, and to extirpate true Religion, in Principle and Practice, from the midst of us. Corrupted as we are, yet I hope there are still large Numbers amongst all Parties of Men, *who fear GOD, and work Righteousness*, and who keep themselves pure from the common Vices of that degenerate Age we live in; whom I trust, and pray, that GOD will protect and save from the Destruction intended them, and for their Sake spare these sinful Nations, and not pour out such Vengeance on them, as shall without Distinction *destroy the Righteous with the Wicked*. This is not the usual Method of GOD's providential Conduct; and that *Spirit of Prayer and Supplication*, which the Sense of our Danger hath excited amongst us, seems to me

38 *The Danger and Duty of Good Men,*

to be a comfortable Pledge, that God will hear us; and that he hath still Mercy in Reserve for us.

And tho' no one can tell what shall be the Event of the present Attempt on these Kingdoms, or how far, and *for what Season*, God may permit it to succeed, or in what Distresses all Ranks and Orders in these Kingdoms may be involved, *till the Indignation be over and past*, or what particular Lives may fall before the Contest is fully ended, and the Controversy that God seems to have with the Inhabitants of these Lands be decided: Yea, tho' possibly the shaking of these Kingdoms, throughout the whole Frame of them, may be necessary to the thorough Settlement of it for the future, and the permitting all the corrupt and rotten Members of the Constitution, the Men of desperate Principles, Morals, and Fortunes, those Curses of a Nation, to declare openly the inward Rancour of their Hearts, and unite under the Banners of the Invader, may be the only possible natural Expedient to discover and extirpate them, and the only Method resolved on by Providence to purge the Dregs of Atheism, Impiety, and Iniquity from the midst of us, to establish more firmly the Foundation of the national Peace for the future, and more closely to unite the remaining, the yet recoverable, uncorrupted and virtuous Part of the Nation: I say, whether this Rebellion should be crushed in its Infancy, or suffered to spread wider, and continue for a longer Season; yet the more I consider the usual Methods and Reasons of divine Providence, the Manner of God's treating his ancient People the *Jews*, the Nature of the Promises and Threatenings made *concerning Kingdoms and Nations, to build up, and to destroy them*, and the many past distinguishing and evident Interposals of God's Power and Goodness for the Preservation

Preservation of these Kingdoms in Times past; I cannot but chearfully hope, and rest assured, that God will protect our Sovereign, and preserve his House, defend this City, and sooner or later bring to Confusion and Shame the Authors and Abettors of this wicked Attempt, and that *it shall not stand, nor the evil Devices they have devised ever come to pass.*

Take heed therefore and be quiet. Fear ye not, neither be faint-hearted for the Tail of this smoking Firebrand, for the fierce Anger of this Son of Tabeal. Oh! how secure would the Victory be over him, did not our own Iniquities prevail against us; or if the present Danger and Fear would prevail with us to forsake our Sins, and turn unto our God. Let the Upright and Faithfull, however, who have a sure Interest in Him, not forget with renewed Ardor and Importunity to plead with the great Governor of the World *because of his Judgments,* and become Intercessors with Him, that *he would stay his Hand,* and remember his former Mercies, and save us from that complicated and universal Destruction that is levelled against us; and in order to this, that he would preserve the Life, direct the Counsels, and crown the Arms of *our only rightful Sovereign King GEORGE,* with constant Success; that all Opposition may fly before him, *his Enemies may be cloathed with Shame,* and scatter'd like Dust before the Wind; and that one good Effect; at least, may arise from the present Disturbance, even that *the Wickedness of the Wicked* may more generally *come to an End,* the Principles, Love, and Practice of Religion revive, good Men of all Parties may be more heartily united, *the Righteous* more firmly *established,* and the Prosperity of these Kingdoms fixed upon a more lasting and durable Foundation.

40 *The Danger and Duty of Good Men, &c.*

And as we pray, let us every one in particular amend his own Ways which have not been right, and set ourselves in good earnest to discharge all the great Duties essential to the Christian Character, *maintaining a good Conscience towards God and Man*, and living in such a Manner, as that we may be prepared for the Events of Providence, whatever they may be concerning us; and ready to die, when soever, and by what Means soever, it may please God to call us hence. And thus employed and disposed, and in the Use of all proper, prudent, and vigorous Methods of Safety and Success, let us with an humble Patience and chearful Resignation, commit the Management of our Cause to God, and wait for his all-wise and merciful Determination; comforting ourselves with this Observation of the Royal Preacher: *That tho' Sentence against an evil Doer may not be speedily executed, and he may thereby set his Heart to do evil, yet that it shall not be well with the Wicked; but that at all Events it shall be well with them that fear God, who fear always before him.*

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